

**MEDIA AND RELIGIOUS CONFLICT: COMMODIFICATION
ANALYSIS IN KOMPAS.COM**



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AGREEMENT PAGE

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Commodification Of Aceh Conflict In 2015 On Kompas.Com**

SCIENTIFIC PUBLICATION

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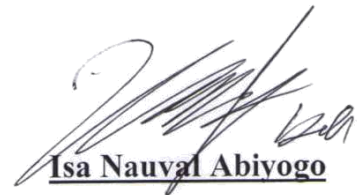
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MEDIA AND RELIGIOUS CONFLICT: COMMODIFICATION ANALYSIS IN KOMPAS.COM

(Commodification of Aceh Conflict in 2015 on Kompas.com)

Abstrak

Konflik menjadi komoditas bagi media. Pada 2015 tepatnya pada 13 Oktober, terjadi pembakaran gereja di Aceh Singkil yang dilakukan oleh Pemuda Peduli Islam (PPI). Akibat pembakaran ini umat Kristen dan Muslim di Aceh Singkil berseteruan. Insiden ini mengakibatkan satu korban jiwa dan beberapa orang terluka. Penelitian ini menggunakan metode kualitatif dengan analisis menggunakan teori framing Entman. Model ini digunakan untuk menentukan bagaimana media massa membangun realitas dengan empat elemen: mendefinisikan masalah, mendiagnosis penyebabnya, membuat penilaian moral, dan rekomendasi solusi. Data analisis diambil dari situs Kompas.com dengan 17 berita dari 13-20 Oktober 2015. Tujuan penelitian ini adalah untuk mengetahui komodifikasi isi yang dilakukan oleh Kompas.com saat terjadi konflik di Aceh Singkil. Hasil penelitian menunjukkan ada 2 komodifikasi yang dilakukan Kompas. Pertama adalah komodifikasi konten, dengan membuat judul yang menimbulkan rasa ingin tahu pembaca. Kedua, Kompas.com melakukan komodifikasi audiens dengan cara menyasar pembaca generasi milenial.

Kata Kunci: Aceh Singkil, Komodifikasi, Framing, Kompas.com

Abstract

The conflict became a commodity for the media. In 2015 precisely on October 13, there was a church burning in Aceh Singkil carried out by Youth Islamic Care (PPI). As a result of this burning Christians and Muslims in Aceh Singkil became feuding. The incident resulted in one fatality and several people were injured. This study using qualitative

methods with analysis using Entman's framing theory. This model is used to determine how the mass media to construct reality with four elements: defining the problem, diagnosing the cause, making moral judgments, and treatment recommendations. Analysis data was taken from Kompas.com website with 17 news from October 13-20, 2015. The purpose of this study was to determine the commodification of contents carried out by Kompas.com in the conflict that occurred in Aceh Singkil. The results showed there are 2 commodifications carried out Kompas.com in the conflicting news in Aceh Singkil. First is the commodification of content, by creating a headline that raises the curiosity of the reader. Second, Kompas.com commodification of audiences in a way that targets readers are millennials.

Keyword: *Aceh Singkil, Commodification, Framing, Kompas.com*

1. INTRODUCE

1.1. Background

Indonesia is a compound country composed of peoples of various cultures, tribes, religions, and races. Indonesia has many culture as it consists of more than 500 ethnic groups united by a national system as a nation in the container of the unitary state of Indonesia. Besides, the diversity of Indonesian society is also evident from the level of education, economy, and socio-political (Nurlaela, 2016). These differences can potentially be social conflicts. Conflict is common when there is a meeting between two or more ethnic groups in a region or a settlement, and there will be contacts and interactions between them, both physically and through symbols or symbols. These two social conditions always occur because of the different interests of each ethnic group in the community(Herman & Nurdiansa, 2010),

In this study, researchers are interested in taking on the conflict of security that occurs in Aceh. From the data found on the official website of the Aceh city government, the majority of Acehnese convert to Islam,

namely, 222,582 people, 717 Protestants, 538 Catholics, 39 Hindus, and 2755 Buddhists. Aceh is often the highlight of important topics of conversation around religious conflicts, such as rioting related to a mass church burning incident in Aceh Singkil on October 13, 2015. The Aceh Singkil conflict has been going on since 1979. This was due to the growing non-Muslim population and the establishment of several churches in the Muslim-populated areas. On July 11, 1979, in Lipat Kajang, a treaty signed jointly by 8 Muslim representative clerics and 8 church administrators/representatives of Christians. They agreed not to carry out or rebuild the church before obtaining permission from the Level II Local Government. On October 13, 1979, a joint pledge was made to maintain harmony between religious people and keep the covenant made on July 11, 1979. Lastly, on October 13, 2015, in Aceh Singkil Regency where one church was burned, one person was killed, and four people were injured. The attack involved approximately 600 people who caused about 1,900 Acehnese Christians to evacuate to North Sumatra. The attack was sparked by an attack on a house of worship, which protested the presence of 21 churches that did not have establishment permits (Kholid, 2015),

In connection with this event, mass media coverage of both print and electronic media plays a massive role in conveying every development of the event. Good mass media serves to inform (to inform), to educate, and to entertain (Kresno, 2014). In the conflict that occurred in Aceh Singkil, the mass media competed against each other to be the fastest in preaching the conflict, not least online news portals such as Kompas.com which regularly preach about the conflict in Aceh Singkil (Sinaga, 2016) (Roosvall, 2014),

The information displayed by the media, must have a purpose that wants to be conveyed, be it commercial, ideological, or political purposes, achieve a goal that the media frames the news by persuading the reader to give opinion according to what the media wants to achieve or can be called by the term framing. Framing analysis is a method of research on mass

media whose research base comes from the theory of Agenda Setting. In this theory, it is presented that, the reality seen or read in the mass media is not a reality as it happens, but rather a construction process of the media in question (Herman & Nurdiansa, 2010). So framing here plays a role in framing information so that the information is conveyed by the interests of the media.

Vincent Mosco wrote in his book *Political Economy of Communication* that "*Commodification is the process of transforming use values into exchange values*" In the context of the communications industry, Mosco demonstrates three aspects in the concentration of commodification, namely the content of media, audiences, and workers. "*When it has treated the commodity, the political economy has tended to concentrate on media content, to a lesser extent, on media audiences. It has paid less attention to the commodification of labor in the communication industries.*" Mosco's statement above suggests that according to him, the political economy in its treatment of commodities tends to focus on media content, not too concentrated on media audiences, even less attention to workers in the communications industry. The commodification of media content is considered the first step to understanding commodification in communication activities. Content commodification, i.e. the process of converting messages and data set into meaning systems into marketable products. Both Lukacs, Baran, and Davis, as well as Mosco, essentially argue that the commodification of estuary is a business benefit (Moscow, 2009; Yulianti, 2016),

This time research took the news portal Kompas.com as a research object with some considerations. Kompas.com is a subsidiary of Kompas Group's parent company engaged in the delivery of news through digital or internet access. In the history of Kompas formation, Kompa's establishment was carried out by leaders such as Petrus Kanisius Ojong, Ignatius Joseph, and Magsinor Albertus Soegijapranata. With the motto "Amanat Nurani Rakyat" Kompas wants to develop as a press institution

that promotes openness and leaves the city of background, tribe, race, and faction. Kompas intends to educate the nation's life and place humanity as a value in directing the focus of news production attention (Göran Bolin, 2018).

1.2. Media and Construction of Reality

The work of the media is essential to construct reality. Due to nature and the fact that the work of the mass media is to give information about events, then the entire content of the media is constructed reality. Newsmaking in the media is nothing more than the preparation of realities to form a "story" (Setiyawan, 2013)

In journalistic activities, language as raw material to produce news. However, language media is not just a means of communication to convey facts, information, or opinions, and not just to portray reality. But it also determines the image specific or image that is to be instilled to the public (Sobur, 2009). The role of the press is currently biased because there are interests that fight in it. Each media with different ideologies, views, and media policies tries to create, build, develop, and present such news to the public with different viewpoints.

1.3. Framing

The idea of framing was first put forward by Beterson in 1955. Initially, the frame was defined as a conceptual structure or set of beliefs that governed political views, policies, and discourse and which provided standard categories to appreciate reality. But lately, the concept of framing has been used extensively in the communication science literature to explain the selection process and highlight certain aspects of reality by the media. In the field of communication studies, framing analysis represents a tradition that promotes a multidisciplinary approach or perspective to analyze the phenomenon of communication or activity (Azhar & Pekuwalli, 2018).

Framing frames an event. Framing is an approach to know the perspective used by journalists when selecting issues and writing news. This perspective ultimately determines what facts are taken, Which sections are highlighted, which sections are removed, and how news takers viewpoints.

1.4. Commodification

Commodification is the process of changing goods and services that were originally assessed solely because of the value of their usefulness into a commodity that is assessed because it sells in the market so profitable. In political economy, commodification is defined simply by Vincent Mosco, as a process of changing the value to become an exchange rate(Mosco, 2009)

Commodification is commonly interpreted by media managers as message creation activities that can please the audience, invite advertisers, and extend the media business. Commodification as a commodity production and distribution activity that is more considerate of attractiveness, so that it can be adored as much as possible (Perdana, 2017).

Content commodification is the process of converting messages into meaning systems into marketable products (Mosco, 2009). For example, some mass media deliberately present themed information, riots, mystique, sensuality, and sensations to reap maximum profit, such as content presented by the media when Indonesia will conduct presidential elections. The media will continuously produce news with identity issues and be peppered with some political figure responses to keep readers interested.

When the content of the communication and messages treated as commodities, political economy studies tend to focus on media content. Pressure on media content and structure is understandable, especially when viewed from the interests of media companies(Roosvall, 2016).

This study focused on the analysis of Commodification of News at Kompas.com conflict in Aceh Singkil In 2015 the main question of researchers is How commodification conducted by Kompas.com in framing the conflict in Aceh Singkil events and how the reader's interest in reporting on the conflict in Aceh Singkil Kompas.com?

Previous studies written by Tika Yulianti (2016). *Komodifikasi Media Cetak Analisis Ekonomi Politik pada Media Indonesia* research that commodification carried Media Indonesia participated in the economic and political tool of media owners. Oligarchy in the media led to commodification will lead to the endangerment of a diversity of content so that the audience likely will not get the information to frame varied.

Previous studies written by Indah Pratiwi Manggaga (2019). *Komodifikasi Konten Televisi Dalam Perspektif Ekonomi Politik Media* finds the results that The media business is a business that is so sexy, so tempting that it becomes land for profit-making. Its ease of access and can even be enjoyed by various groups makes the media industry flourish.

2. METHODS

In this study, researchers used a type of qualitative study that was descriptive. This type of qualitative research explains how researchers observe and explain the meaning of certain events involving human interaction through the researcher's perspective. According to Sugiyono (2009:15), qualitative research methods are research used to investigate, discover, describe, and explain the qualities or privileges of social influences that cannot be explained, measured, or described through quantitative approaches.

Research that aims to precisely describe the traits of an individual, the circumstances or symptoms of a particular group or to determine the spread of symptoms or symptoms or to determine whether there is a link between a symptom and other symptoms in society. The description is a factual question in historical events including what, where, when, & who,

where this type can deeply understand the practice of commodification that occurs in Kompas.com as a news portal under the auspices of Kompas Gramedia owned by P.K. Ojong. The data source in this study is primary data. Primary Data is data obtained from the first source of online news portal Kompas.com (Kriyantono, 2008:42).

The data collection techniques in this study use documentation methods. In the method of documentation some data in the form of letters, diaries, photos, reports, and so on (Sutopo, 2002). Data collection was conducted by researchers in the form of collecting news text about the conflict in Singkil, Aceh on the Kompas.com news portal on 13,14,15,16,19 and 20 October 2015.

Tabel 1. Berita Digital Kompas.com

1	Kronologi Bentrok Massa di Aceh Singkil Versi Kapolri	13 Oktober 2015
2	Pembakaran Rumah Ibadah yang Diduga Tak Berizin Picu Bentrok Warga di Aceh Singkil	13 Oktober 2015
3	Polisi Periksa 20 Orang Terkait Pembakaran Rumah Ibadah di Aceh	13 Oktober 2015
4	Pemkab Singkil: Bentrokan di Luar Perkiraan	13 Oktober 2015
5	PGI Sesalkan Pemerintah Tak Mampu Antisipasi Bentrokan di Aceh Singkil	13 Oktober 2015
6	Dua Bulan Sebelum Pembakaran Rumah Ibadah, Pemda Sepakat Proses Perizinan	13 Oktober 2015
7	KNPI Aceh Singkil Minta Pemuda Ikut Menenangkan Masyarakat	13 Oktober 2015
8	Wapres: Harusnya Indonesia Negara yang Penuh Toleransi	14 Oktober 2015
9	GP Ansor Minta Perusakan Tempat Ibadah di Aceh Diusut Tuntas	14 Oktober 2015
10	Fraksi PDI-P Minta Polri Usut Dalang	14 Oktober 2015

	Bentrokan di Aceh Singkil	
11	Gubernur Aceh Sambangi Korban Tewas Bentrok Massa di Aceh Singkil	14 Oktober 2015
12	Masyarakat Diminta Bantu Informasikan Pembakar Gereja di Aceh Singkil	15 Oktober 2015
13	Kepala BIN: Pembakaran Tempat Ibadah Cari Waktu Saat Aparat Lengah	15 Oktober 2015
14	Kapolri Nilai Kinerja Kapolres Aceh Singkil Lemah	16 Oktober 2015
15	Satpol PP Bongkar 10 Gereja Tak Berizin di Aceh Singkil	19 Oktober 2015
16	Dianggap Lalai, Kapolres Aceh Singkil Dicapot	19 Oktober 2015
17	Kepada JK, FKUB Papua Minta Gereja Kembali Dibangun di Aceh Singkil	20 Oktober 2015

The data analysis used in this study is a framing analysis method. This method is suitable for knowing the impartiality of the media in producing news content. Entman divides framing into two large dimensions, namely issue selection, and emphasis.

Tabel 2. Perangkat Framing Entman

<i>Define Problems</i> (pendefinisian masalah)	How is an event/issue seen? As for what? □ Or as a matter of what?
<i>Diagnose causes</i> (memperkirakan masalah atau sumber masalah)	What is the event seen because of? What is considered a cause of a problem? Who (actors) are considered As the cause of the problem? □

<i>Make moral judgement</i> (membuat keputusan moral)	What moral value is presented to explain the problem? Value The moral of what is used to legitimize or digitate a□ Action?
<i>Treatment Recommendation</i>	What workarounds are offered to address Issues/issues? What roads are offered and must be traveled To solve the problem?

3. RESULTS AND DISCUSSION

This framing analysis was carried out on news published by Kompas.com related to religious conflict in Aceh Singkil in October 2015. The presentation is run by the order of time (chronological) the publication of the relevant news in each online media.

3.1.1. Community organizations action causes unrest

define problems	The burning of two churches carried out by the Youth Care Islam Aceh Singkil.
diagnosis causes	Concerned Youth Movement of Islamic judge Aceh Singkil regency did not want to meet the demands of the demolition of 21 churches that are considered problematic
the make moral judgments	Lack of self-control on the part of community organizations, causing the riot act and cause casualties.
treatment recommendation	Police will investigate rogue elements who do riots and the burning of

	churches.
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Source: Processed Data researcher, 2019

define Problems

A-frame developed by Kompas.com is a mass organization that named itself Youth Islamic Care (PPI) to riot by burning 2 churches located in Suka Makmur Village and Dangguran Village, Aceh Singkil. The PPI movement has been interrogated. They gathered near The Lipat Mosque, Kajang Bawah Village, and moved to demolish the unpermitted church.

“Selasa pagi, sekitar pukul 08.00 WIB, lebih kurang 500 orang dari organisasi masyarakat kemudian berkumpul di dekat Masjid Lipat, Desa Kajang Bawah, Kecamatan Simpang Kanan, Kabupaten Aceh Singkil. Pukul 10.00 WIB, massa yang terdiri dari ratusan orang serta menggunakan sepeda motor dan mobil bak terbuka bergerak ke sejumlah rumah ibadah yang dipermasalahkan itu. massa bergerak ke Gereja Huria Kristen Indonesia (GHKI) di Desa Suka Makmur lalu Massa membakar gereja tersebut. kemudian bergerak lagi ke Desa Dangguran untuk membakar gereja yang lain. Namun, gereja selanjutnya itu rupanya telah dijaga masyarakat. Bentrokan kedua kelompok tidak terhindarkan.” (Kompas.com, 13 Oktober 2015)

The clashes resulted in one fatality and four people were injured. It also said that the investigation was carried out, with police securing 20 people, three cold cars, an ax, pointy bamboo, and Molotov cocktails from the PPI side.

Diagnose causes

Kompas.com reported that community organizations (PPI) judged the government to be indifferent to the protests they told about 21 churches that had permit problems. Thus causing PPI reaction by committing acts of unrest.

“aksi terjadi sejak Senin (12/5/2015) tengah malam, setelah warga menilai Pemkab Aceh Singkil tidak mau memenuhi tuntutan untuk membongkar bangunan saat unjuk rasa dilakukan pada 6 Oktober 2015 lalu. Warga

menuntut pemerintah Kabupaten Singkil untuk membongkar bangunan rumah yang dianggap tak memiliki izin untuk digunakan sebagai tempat ibadah. Sumber dari pemerintah Kabupaten Aceh Singkil menyebutkan, aksi rusuh terjadi sejak Senin (12/5/2015) tengah malam.” (Kompas.com, 13 Oktober 2015)

Make Moral Judgment

In Kompas.com Aceh Singkil Regency Government planned to dismantle the church on October 19, 2015, PPI dissatisfaction in accepting the decision and carrying out mass action resulted in losses. Dulmusrid, Deputy Regent of Aceh Singkil has urged restraint.

“Dulmusrid mengatakan pihaknya sudah berupaya mencegah bentrokan massa sejak mereka berdatangan pada tengah malam. Dulmusrid menyangkan aksi pembakaran rumah ibadah di Desa Danggun dan Sukamakmur, yang menewaskan 1 orang dan 4 orang mengalami luka-luka. Pemkab Aceh Singkil bersama forum antar umat Bergama, tokoh masyarakat dan lainnya sudah berembuk dan sepakat membongkar 10 rumah ibadah yang dinilai tak berizin. Pembongkaran disepakati mulai 19 Oktober 2015 mendatang, sementara sisanya yang tidak dibongkar diberi kesempatan untuk segera mengurus izin.” (Kompas.com, 13 Oktober 2015)

Treatment Recommendation

The resolution of the problem reported by Kompas.com is with the investigation and search that will be conducted by the police against the people of the riot and the burning of the church. The search for the person involved a community layer to actively provide information on 7 people who were on the search list of people (DPO) of Aceh Singkil police. Brig. Gen. Agus Rianto as The Police Public Relations stated the seriousness of the Police in uncovering and searching the people involved.

“Kami butuh peran masyarakat, apakah saudaranya, rekannya, atau mengetahui mereka mereka yang terlibat dalam kasus ini, informasikan saja ke kami.”

On the other hand, the role of the government in anticipating unrest becomes important. Chairman of the Indonesian National Youth Committee, Agus Mulyadi stated that the government can ease unrest and re-develop harmony between religious people.

“Dia berharap Pemerintah Kabupaten Aceh Singkil segera melakukan tindakan nyata untuk kembali merukunkan umat beragama di kabupaten tersebut. Kami harap upaya persuasif harus segera dilakukan oleh pemerintah.” (Kompas.com, 13 Oktober 2015)

3.1.2. Regulation places of worship unfair

define problems	Concerned community organization Islamic Youthcare (PPI) protested the 21 churches that do not have permission.
diagnosis causes	Establishment of the 21 churches in Aceh Singkil not following the agreement entered into between Muslims and Christians in 1979
the make moral judgments	Construction of houses of worship is the human rights guaranteed in the legislation, namely Article 28, paragraph 1
treatment recommendation	Joint Regulation of Minister of Religious Affairs and Minister of the Interior No. 9, 8 2006

Source: Processed Data researcher, 2019

define Problems

The report Kompas.com that community organizations are urging the government to close 21 churches. Aceh Singkil District Government, which received the report, did not immediately take action, because there was a step in making and making decisions.

“Kita juga sedang melakukan pengecekan apakah bangunan itu berupa gereja atau udung-udung.” (Kompas.com, 13 Oktober 2015).

The above statement was revealed by Dulmusrid, Deputy Regent of Aceh Singkil. In the statement, the Singkil District Government to process complaints from community organizations.

Diagnose causes

In 1979, there was an agreement between Muslims and Christians about the establishment of houses of worship. In the covenant, it is

permissible to build a church 1 and several small churches to accommodate the church's activities. The agreement was strengthened by deliberations in 2001. This became the foundation of Ormas in carrying out the act of demonstration along with the chaos.

“Ormas yang ada di wilayah itu meminta pemerintah menutup gereja dengan landasan kesepakatan warga Muslim dan Nasrani pada 1979 yang dikuatkan musyawarah pada tahun 2001” (Kompas.com, 15 Oktober 2015)

Make Moral Judgment

Differences of views from various parties on the permission of houses of worship, caused Komnas Ham to intervene to mediate the issue. The laws underpinning Komnas HAM act are Article 28E paragraph (1) of the 1945 Constitution and Article 22 paragraph (1) and (2) law No. 39/1999 on Human Rights that everyone has the right to convert according to what they believe.

National Human Rights Commission/KomnasHam, as the agency works to protect the basic rights of human beings performs its functions in a meeting between the district and the community.

“Komnas HAM melakukan mediasi secara intensif mengenai permasalahan izin pendirian rumah ibadah di Aceh. Kami ke Banda Aceh bertemu Pemerintah Provinsi untuk penyelesaian 19 gereja yang diadukan ke Komnas HAM dan kita tindaklanjuti dengan bertemu para pihak serta Bupati. Kami sepakat melaksanakan langkah penyelesaian, ujar Imdadun, dalam konferensi pers di Kantor Persekutuan Gereja-Gereja di Indonesia (PGI), Jakarta Pusat, Selasa (13/10/2015).” (Kompas.com, 13 Oktober 2015)

Imdandun Rahmat commissioner Komnas HAM stated that it has managed to make a deal with the government and the public about the demolition of the church that does not have a permit. However, the impatience of community organizations (PPI) results in mediation that has been done not optimally.

“Kami sesalkan proses yang akan dijalankan belum sempat digulirkan, sudah keburu diganggu aksi kekerasan yang dipicu kelompok intoleran,” kata Imdadun.” (Kompas, 13 Oktober 2015)

Treatment Recommendation

There are conditions for establishing a place of worship. This is set out in the Joint Regulation of the Minister of Religion and The Minister of Home Affairs No. 9, 8 the Year 2006, the establishment of houses of worship must meet the requirements of the administrative requirements of building requirements. In its findings, the Aceh Singkil Regency Government found 24 churches/small church without permission.

“Pemekab Aceh Singkil memang berniat membongkar 24 rumah ibadah tanpa izin. Berdasarkan hasil pertemuan dan rapat yang dihadiri aparat pemerintah kabupaten, tokoh adat, dan tokoh agama, mereka sepakat bahwa 10 rumah ibadah tanpa izin akan dibongkar pada pekan depan. Untuk sisanya yang berjumlah 14 unit, para pengelola diberi kesempatan mengurus izin pendirian rumah ibadah.” (Kompas.com 13 Oktober 2015)

The Aceh Regency Government seeks to solve the problem of unpermitted buildings by dismantling the building. Before the demolition, the government had opened a discussion room. In this case, the Aceh Singkil Regency Government put mediation first in solving the problem.

“Satpol PP Aceh Singkil, Senin (19/10/2015), membongkar 10 gereja tak berizin di kabupaten itu.” (Kompas.com, 19 Oktober 2015)

3.1.3. Police officers are not professional

define problems	The number of fewer police officers than protesters society organizations (PPI) led to riots and the burning of churches
diagnosis causes	Chief of Aceh Singkil weakness in predicting security threats
the make moral judgments	Police Chief Singkil underestimate demonstrate action so the number of apparatus that cuts do not match

treatment recommendation	The sacking of the police chief of Aceh Singkil □
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Source: Processed Data researcher, 2019

define Problems

Kompas.com news of the unrest in Aceh Singkil due to the inability of the government and police authorities to supervise and control the demonstration action. Henriette Hutabarat Lembang pastor from Toraja Church, born Ujung Padang on October 11, 1952. With the background of Bachelor of Theology from Jakarta Theological College who also serves as Chairman of the Federation of Churches in Indonesia, stated that the police are less responsive in carrying out their function as protectors of society,

“Persekutuan Gereja-Gereja di Indonesia (PGI) menyesalkan ketidakmampuan pemerintah dalam mengantisipasi pembakaran rumah ibadah yang terjadi di Kabupaten Aceh Singkil, Nanggroe Aceh Darussalam (NAD). PGI juga menilai kepolisian kurang tanggap dalam mencegah aksi massa yang mengancam keselamatan jemaah gereja” (Kompas.com, 13 Oktober 2015)

Diagnose causes

In the case in Aceh Singkil police officers were less responsive to the demonstration action which ultimately resulted in a lack of the number of officers deployed in the field resulting in the burning of the church carried out by demonstrate (PPI). Aceh Police Chief Irjen Pol Husen Hamidi intended to assist Aceh Police Chief Singkil by sending additional personnel to Aceh Singkil but the offer was rejected by Aceh Singkil Police Chief, AKBP Budi Samekto assuming the Police Chief could handle it. The Police Chief of the Republic of Indonesia, General Pol Badrodin Haiti argued as follows,

“Ada kelemahan prediksi dari Kapolresnya. Kapolda (Aceh) sudah bertanya, apakah butuh back up (sebelum kejadian), (Kapolres) jawab tidak perlu, ujar Badrodin di Kompleks Mabes Polri, Jakarta, Jumat (16/10/2015).” (Kompas.com, 16 Oktober 2015)

Weak security measures by Aceh Police Chief Singkil resulted in a disproportionate number of personnel, even smaller than the protesters. This resulted in the functioning of the apparatus not affecting the protesters too much.

“Badrodin mengatakan, kualitas kepemimpinan kepala satuan wilayah (kasatwil) memang jadi salah satu penentu utama dalam penanganan gangguan keamanan di suatu wilayah.” (Kompas.com, 16 Oktober 2015)

Make Moral Judgment

Aceh Singkil Police Chief, AKBP Budi Samekto assumed that his personnel could cope with the demonstrations that took place. However, police personnel is being downgraded too small from the number of demonstrate (PPI) masses. In his capacity as Police Chief, Budi Sumekto was less accurate in getting information about the number of demonstrating actions. Budi Sumekto is considered to be underestimating the action that will take place on October 13, 2015.

"Ada kasatwil yang karakternya overestimate, ada juga yang underestimate. Kemampuan prediksi (gangguan keamanan) itu tidak sama satu sama lain, ujar Badrodin.”

Treatment Recommendation

Aceh Police Chief Singkil was responsible for the unrest that occurred in Suka Makmur Village and Dangguran Village. The police chief stated that the Police Chief was negligent in his duties, causing unrest among the community.

“Kapolresnya (Aceh Singkil) sudah saya copot. Surat (pergantian) sudah saya tanda tangani, ujar Badrodin di Mal Gandaria City, Jakarta Selatan, Senin (19/10/2015).” (Kompas.com 19 Oktober 2015)

“Hal tersebut murni kelalaian dari Kapolres. Karena (Kapolda) di awal sudah bertanya ke dia (Kapolres), apa perlu back up? Dia (Kapolres) bilang tidak. Ini kan berarti tanggung jawab pimpinan di lapangan, ujar Badrodin.”

3.2. Discussion

This study uses Vincent Mosco's political-economic theory. In theory Mosco spreads 3 entry concepts namely commodification, spatialization, and structure but this research specifically discusses commodification because it is related to Kompas.com producing news that can be in demand by the market, as well as making the news as a commodity(Mosco, 2009).

In this study, researchers chose online media over conventional print media because in its development online media is more in demand, more easily gets internet access for the community. According to Data Serikat Pers (DSP) shows that there has been a decrease in print media sales over the last five million copies in the last five years. In 2013, print media totaled 22.4 million copies and decreased in 2017 by 17.2 million copies. The affecting thing is that print media readers tend to be older while younger generations (millennials) prefer audio and visuals. The number of millennials accessing the internet has resulted in increased media traffic and this can be a media advantage to commodify to benefit the media(Hadiyat, 2019).

Commodification can be interpreted by converting something into an exchange rate or profit. According to Nielsen traffic on Kompas.com is the most populous site after Detik.com. This indicates that Kompas.com an online news portal of interest. In Nielsen's 2014 findings suggest that online media is becoming a means of being consumed by the public, with 33% placing online media in second place after television with a percentage of 95%. Online/digital media offers speed and space that can open up opportunities for the presence of information not found in the form of conventional hard copy media. In the case of Aceh Singkil Kompas.com also highlighted news that led to political and religious issues to gain attention among Millennials (25-35)(Viranda et al., 2019).

Noam Chomsky, a philosopher, and critic of American policy, once described press work that he considered far from being of value and his role as an information gatekeeper circulating in the publicness, he perceived that the information presented by the media was nothing more than a reconstruction of various interests in the editorial room. In Kompas.com the news first gatekeeper does his job by selecting news that is worthy and can be a value for the reader(Klaehn, 2002).

The process of framing media and commodification has a connection. In news made the media has a target market share, to increase interest and interest than the media framing so that the news displayed is acceptable. In the Case of Conflict in Aceh Singkil, Kompas.com create news that has been modulated to interest millennial readers. it can be concluded that the ruler of media sources is an entrepreneur. The ideology of entrepreneur activity is to sell something for profit or profit. Without profit, the company will be closed. The media business, it's a very lucrative business. By understanding framing, the researchers found the commodification done Kompas.com. there are 2 types of commodification: 1. Contents commodification, 2. Audience commodification

First, Commodification content. With so much traffic, it's Kompas.com to take advantage of the ads shown. In the news of The Religious Conflict in Aceh Singkil displayed, Kompas.com attempted to produce headlines that can cause curiosity so that the number of visitors on the website Kompas.com become more numerous. This is a process of commodification by changing the content or content, i.e. modifying the content so that it becomes a saleable item. Some of the headlines featured *“Kronologi Bentrok Massa di Aceh Singkil Versi Kapolri”* (13 Oktober 2015), *“Pemkab Singkil: Bentrokan di Luar Perkiraan* (13 Oktober 2015), *“Dianggap Lalai, Kapolres Aceh Singkil Dicopot* (19 Oktober 2015)”. This activity can also be referred to as Clickbait by turning headlines into hyperbole or by providing incomplete headlines that make readers curious by clicking on news links (Triyono, 2012)(Hadiyat, 2019).

In this case, there are 3 things that Kompas.com show in highlighting the news of conflict unrest in Aceh Singkil, namely: 1. Community organization that causes a riot, 2. Regulation of places of worship is not fair, 3. The role of unprofessional officers. In the making of Kompas.com make modifications by the Kompas.com to make it more interesting and certainly expected to profit. In his news the conflict that occurred in Aceh Singkil Kompas.com framing by using the word "radical" for community organizations that carried out the arson in his preaching " *GP Ansor Minta Perusakan Tempat Ibadah di Aceh Diusut Tuntas* " (14 Oktober 2015). This is done to attract readers to Kompas.com who are partly educational and nationalist. Kompas.com also provide comment fields to attract interest so that readers participate in giving their opinions. This is a Kompas.com to commodify content. Also, in the news that Kompas.com news is produced is light news so that millennial readers love it (Sinaga, 2019).

Second, Commodification Audiens. In the Aceh Singkil Conflict Kompas.com also targeted its targets to Millennials aged 25-35 who liked the discussion of Politics and religion. As evidenced by the upload of news related to the Aceh Conflict as many as 20 discussions in the space of 1 week. Kompas.com presents news about the conflict in Aceh Singkil that seems to be episodes, with the latest developments on the case. This is done to attract readers, especially millennials (25-35) who like the discussion of politics, and religion.

With high traffic, Kompas.com also benefits from the ads on its pages. In contrast, Kompas.co.id which is a paid online media that is by providing more in-depth information to its customers according to the selection in the package Kompas.co.id. In Kompas.com the most profitable source of revenue is advertising. The amount of traffic owned by Kompas.com the company is vying to place ads on the Kompas.com. In Mosko's commodification theory the practice of earning revenue through

advertising is a form of Audience Commodification(Dhiya & Fadilah, 2018).

Advertising through online media can be a great choice because of the growing internet and easy-to-get internet access. Also, there are several reasons why advertising through online media is more efficient and manages to take the public's attention i.e. (1) can determine market segmentation (2) online ads can be accessed 24 hours (3) wide reach. Therefore, the Kompas.com its pages make room for advertisers to advertise their products. From there Kompas.com benefit in the form of payment of advertising space used(Wenerda et al., 2015).

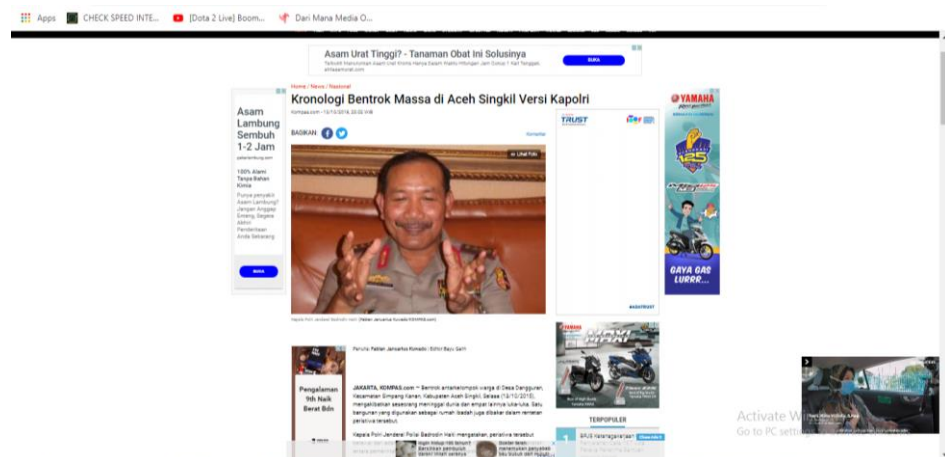


Figure 1. Ad in-page Kompas.com

There are several types of ads on the Kompas.com page, including Skinning banner, skyscraper, medium rectangle, half-page banner, and billboard banner. The price of each type of space varies according to the amount of advertising space used. On MediaAnt website (www.mediaant.com) we can find out the price of each ad space, which is in Kompas.com such as the space Billboard banner for Rp. 85.000/1000 impressions. With 30 million visitors per month, when calculated the total Kompas.com revenue from advertising especially Billboard banner is 2.5 billion/month.

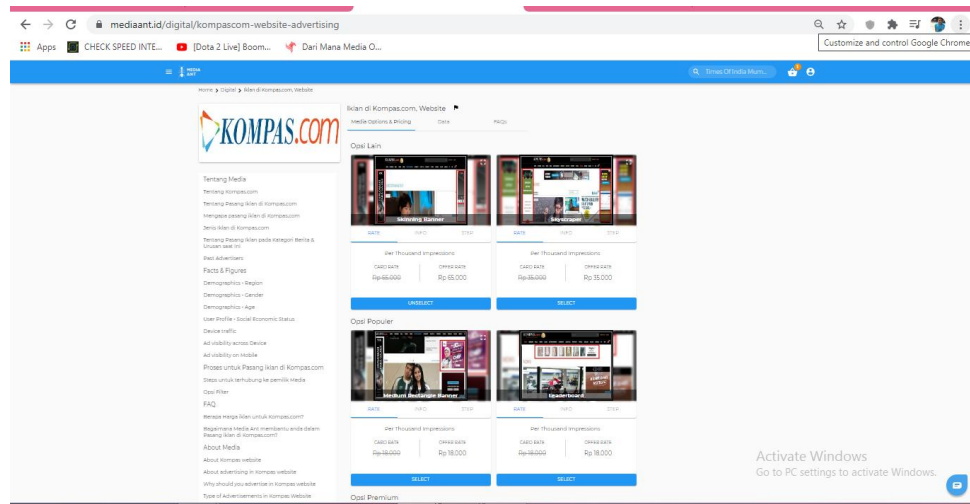


Figure 2. Several types and prices of advertising space on Kompas, com on the MediaAnt site

The high interest of advertisers in advertising their products in online media is directly proportional to the high traffic in those media. So online media such as Kompas.com always try to get traffic by providing content that matches their market target. Because of the traffic of an online media goes down then it is also the advertisers who make the media loss.

4. CLOSING

The commodification of content performed by Kompas.com on Aceh Singkil conflict are creating headlines that make readers curious and modify the content by providing a comment column for readers so they can give an opinion. Kompas.com the news of the riots in Aceh Singkil is tailored to the tastes of its readers, namely millennials who like information about political and religious issues. This resulted in high traffic Kompas.com and a profit in terms of advertising, this is a Kompas.com to commodify audiences.

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